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John E. Zercher

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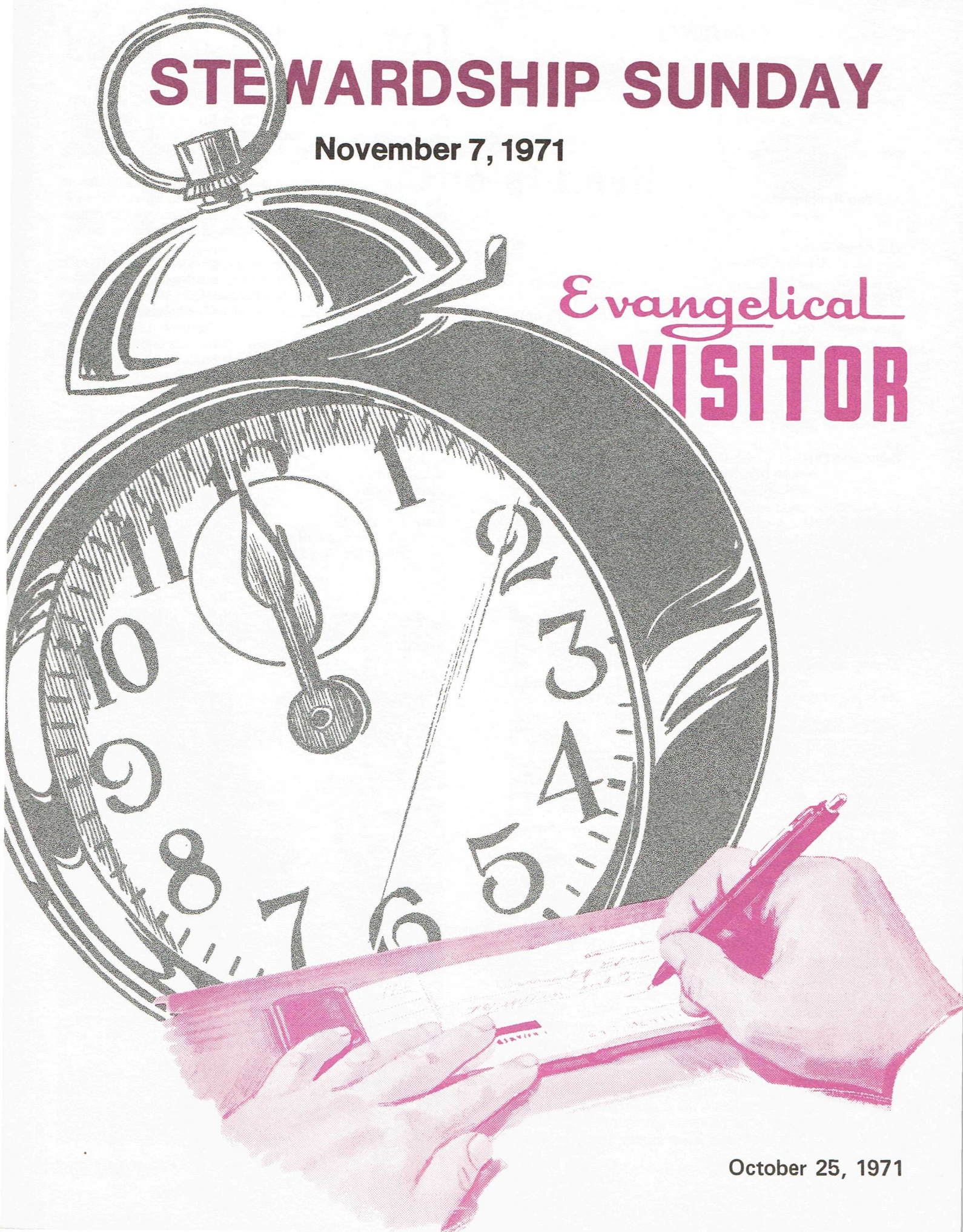
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STEWARDSHIP SUNDAY

November 7, 1971

Evangelical
VISITOR



October 25, 1971

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From the Editor

Usually the editor uses this space to add his comments (for good or for ill) to articles in the current issue. There are articles in this *Visitor* on which he is tempted to comment—stewardship, Parish Grant, holiness preaching, and the making of a will.

He will refrain and will deviate from tradition to devote this brief space to a concern not touched on elsewhere in this issue—the value of the *Visitor* in the life of the church and the effort which will be made in November to further the ministry of the paper.

The degree and rapidity of change is well known to each of us. For many of us the most traumatic effect is seen and experienced in the church. I believe that a church paper can in a unique way fill a significant roll in helping a church to understand and to face and to minister to a radically changing culture. Hopefully the *Visitor* can serve as a means of understanding and of giving direction for the church in these years.

It would hardly be in order for the Editor to too highly praise his efforts. But in all honesty and with a measure of modesty let me say that I think it is worth a cup of coffee (24 issues at \$3.50 is less than 15c an issue).

I write this in view of the effort next month to promote the *Visitor* in our annual subscription effort at the congregational level. This is the time to renew and to give (a gift subscription costs about the price of a candy bar—24 issues for \$3.00).

Don't you know of someone or some family who should be receiving the *Visitor*?

Will a Church Rob?

Representatives of two music publishing firms declare that it's against the law for churches to buy one copy of a church anthem and then use a reproducing machine to make enough copies for the entire choir.

Donald Hinshaw of Carl Fischer Co., New York, and Donald L. Marsh of Proclamation Productions, Port Jervis, N.Y.—both publishers of church music—told delegates to the Church Musicians Conference held at the American Baptist Assembly ground, Green Lake, Wisc., that the church daily was breaking one of the Ten Commandments.

The commandment is, "Thou shalt not steal." And now, say the publishers, it has a rider which says: "Thou shalt not keep someone from making a living."

Composers and writers can't make a living because of Xerox, they charge. "It is not only the individual who buys the single copy of music for reproduction but the institution of the church itself that makes copies," they said.

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Free at Last!

Freedom is a good word. We all ought to know that. It was the absorbing passion of the leaders of the Thirteen Original Colonies. Although not so clearly verbalized it was the desire for freedom that brought the immigrants to Canada from Russia early in this century. It is considered by the writers of the Declaration of Independence to be one of the inalienable rights. It is a word now heard around the world.

Having been led to the spring of liberty and freedom by their fathers their children have drunk deeply. Few areas of our social structure have not felt the impact of those who feel oppressed and want freedom. Minority groups demand it. Women in the liberation movement express it. Youth by their life style and values give evidence to it. Adults in their refusal to be bound by tradition and controlled by leadership reflect the mood of the times.

The Church has not been immune to this new mood for freedom and the questioning of tradition and authority. The Church is seen as a hindrance rather than a channel of God's power and grace so traditional patterns and structures are by-passed and individuals and smaller groups do their own thing. Freedom to engage in new ministries, to participate in new types of worship, to engage in cultural and recreational activities long considered as taboo, to discard the vocabulary of pietism, to experience Christian grace in charismatic manifestations, are evidences within the Church that freedom is "in."

This is more than change. Change may be gradual and a group decision. Freedom is seen in the need and the right to give expression to the reality one feels and sees but which goes counter to the majority or the pattern. It is to be one's own self; to do one's own thing, to not be bound.

Now before we react negatively to this let us be aware that freedom is a good Christian word. When Jesus came to Nazareth He announced as one of His concerns "to proclaim release to the captives." In John 8 He stated that a freedom was possible through Him. Paul's letter to the Galatians emphasized the freedom which is the birthright of a son. Martin Luther rediscovered this truth and wrote a treatise entitled, *The Liberty of the Christian Man*.

In fact, freedom is one of the characteristics of man's divine image. He can choose. In the account of the Fall he chose evil; he chose to disobey. This ability to choose has been his glory and his shame. Man's freedom to do his own thing or to do God's will is his ultimate choice.

As we pointed out in the previous paragraph freedom is a desirable right—a Christian characteristic. Each man is an individual with gifts and aptitudes which he should have freedom to develop and share. Children should be permitted to grow and develop and become persons in their own right rather than a person their father or mother has decided they should be. The domineering hand of a church organization may stifle creativity and initiative unless men and women recognize that they are free.

The aspiration of the poor, oppressed, and deprived to be free from fear and prejudice and hopelessness is a God-given aspiration. The freedom to pursue truth and to live by it is an inalienable right. We who belong to the "free church tradition"; whose ancestors left Europe in search of religious freedom; and we who believe in the liberating power of the gospel should find in our hearts a sympathetic response to those who seek freedom—at home or abroad.

The biblical support of freedom includes certain conditions which bear upon the modern concern with it.

First: We cannot assume that all that appears to be freedom is really freedom. The Jews of Jesus' day equated freedom with political liberty. As desirable as that may be it does not have the power to make a man free. It is truth that frees a man. Error binds men. Even more specifically it is Christ, who is the Truth, that really frees a man. From the attempt for freedom on the part of the first parents to their latest offspring it is evident that the elimination of restraints does not make one free—indeed it may bind a man more securely.

Second: A man's freedom is tempered by his brother's need. The tenth chapter of First Corinthians is not an easy chapter to understand and even more difficult to apply. But what appears to be the concern of Paul is that in one's zeal for truth and exercise of freedom the welfare of the other—brother or neighbor—takes priority. Without a doubt this affects the exercise of freedom but it fulfills the opportunity to love. The loss of community for the sake of freedom is a rather high price to pay.

Third: Christian freedom is subordinate to the will of God. Indeed Christian freedom is only fully realized in the will of God. He who should be the pattern of the free man found His freedom in doing His Father's will. The ultimate test of His freedom was in that final anguish of soul when He said, "Not my will but Thine be done."

True freedom is really not the freedom to do what we want but the freedom to do what we ought. Only he who has been freed from the slavery of sin and the domination of self is free to do what he ought; and what he ought is determined by God's will and his brother's and his neighbor's need.

This is what the Apostle of Christian liberty meant when he called himself the slave of Christ. George Matheson caught the same vision when he wrote:

*Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be,*

*My will is not mine own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign.*

Only a Few Things Matter

A. W. Tozer

Life, for all its apparent complexities, is at bottom very simple indeed if we could only realize it. Thank God, only a few things matter. The rest are incidental and unimportant.

Nothing that matters is new. "There is no new thing under the sun," said Solomon, and he could hardly have meant that there had been no mechanical development or social or political changes under the sun, for he observed elsewhere that man has "sought out many inventions," and he had himself instituted quite a number of changes in the royal routine. The city of Jerusalem he left behind him when he died was quite another city from the one he took over from his father David. External changes were numerous even in those days, but in nature and in man nothing was new; and it was of these that Solomon wrote.

Nothing is new that matters and nothing that matters can be modernized. One way to evaluate anything in the world around us is to check for possible modernization. If it can be modernized you may safely put it far down in the scale of human values. Only the unchanged and the unchanging should be accounted worthy of lasting consideration by beings made in the image of God.

Should some reader impatiently brush me off as hopelessly old-fashioned I shall not be offended. To escape the illusion of the temporal requires a free mind and a heart deeply engrossed in eternal thoughts and filled with immortal yearnings. And present-day Christianity simply does not produce that kind of mentality. Neither can we hope with Wordsworth "that mellow years will bring a ripper mind and clearer insight," for our direction is away from this and not toward it. Unless we have been enlightened deep in the Spirit of truth, the passing of time will not help us. Rather it may confirm us in our carnality. There is such a thing as spiritual senility. It is the natural result of failure over a prolonged period to live in the light of revealed truth; and any of us can slide into it unless we walk humbly and circumspectly.

Almost everything that men value today has been developed from some primitive archetype: the streamlined auto from the wheel, the skyscraper from the stone arch, the supersonic airplane from the kite, our highly complex monetary system from the cowrie shell or its equivalent, our extremely efficient methods of communication from hieroglyphics or the jungle drum. I think it would be possible to trace about 98 percent of the items that compose our modern civilized world back to their primitive originals. Yet I reassert with emphasis that nothing new matters and nothing that really matters can be modernized.

What really matters after all? My personal relation to God matters. That takes priority over everything else. A

man may be born in a sanitary hospital, receive his education in progressive schools, ride in an air-conditioned car, sleep on a foam rubber mattress, wear synthetic clothing, eat vitamin-enriched food, read by fluorescent lights, speak across 12,000 miles of empty space to a friend on the other side of the world, lose his anxieties by taking tranquilizing pills, die without pain by the aid of some new drug and be laid to rest in a memorial park as lovely as a country garden; yet what will all this profit him if he must later rise to face in judgment a God who knows him not and whom he does not know? To come at last before the bar of eternal justice with no one to plead his cause and to be banished forever from the presence of the great Judge—is that man any better off than if he had died a naked savage in the hinterlands of Borneo?

No man can afford to live or die under the frowning displeasure of God. Yet, name one modern device that can save him from it. Where can a man find security? Can philosophy help him? or psychology? or science? or "progress"? or atoms or wonder drugs or vitamins? No. Only Christ can help him, and His aid is as old as man's sin and man's need. The naked aborigine is as near to God (and as far from Him) as the Ph.D. Nothing new can save my soul; neither can saving grace be modernized. We must each come as Abel came, by atoning blood and faith demonstrated in repentance. No new way has been discovered. The old way is the true way and there is no new way. The Lamb of God was slain "before the foundation of the world."

A few other things matter, to be sure, but they begin there, go out from there and return there again. They are that we trust Christ completely, carry our cross daily, love God and our fellow men, walk in the light as God gives us to understand it; that we love mercy, and walk uprightly; that we fulfill our commission as ambassadors of Christ among men; that we grow in grace and in the knowledge of God and come at last to our end like a ripe shock of corn at harvest time.

These are things that matter. These things are always critical, yet few recognize them as being so. It is all but impossible these days to get attention to the things that matter. Only as the servants of God veer away from these serious and eternal things to talk of politics or world events or sports or science will the nervous and distraught victims of time and space give them a hearing. Yet these eternal truths are all the Bible teaches and we are authorized to proclaim.

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ARE YOU ROBBING GOD?

Alvin C. Burkholder

What a question? No one with a balanced mind would think of robbing God. Even if such an idea came to one's mind, how could it be accomplished? God doesn't have money, stocks, bonds, property, jewels and other possessions that people steal.

Let's stop and consider, for example, money. How much do you have in your wallet or in your bank account? You say, "It is mine; I have earned it." Is it? Just because you earned it does not make it yours; you received from others and when you spend it, someone else will claim its ownership until he spends it. No one has the right to call his money his own or to the possessions he may claim title of ownership.

God is the owner. All the money in the world belongs to Him. All the real estate, houses, cars, clothes and everything you can think of belongs to God. The Bible declares in Isaiah 43:1, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by my name; thou art mine."

King David, when collecting funds for the temple which was to be built by

Solomon, led his people in thanksgiving to the Lord. Part of what he said: "Now therefore, our God we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee" (I Chronicles 29:13, 14). David is simply saying that what they gave was returning to God that which had always been His.

God claims ownership of the land (Lev. 25:23); also God says in Psalm 50:10-12, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would tell thee: for the world is mine, and the fulness thereof." Haggai 2:8 especially states that God claims the silver and the gold.

The early church recognized God's ownership in that "Neither said any of them that ought of the things which he possessed was his own" (Acts 4:32). Apostle Paul in his letter to Timothy: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (I Timothy 6:17).

We readily recognize as Christians we are not owners of anything. We are only "stewards" or "caretakers" of the things that belong to God. We are commanded to be "good stewards" recognizing our responsibility for wise usage and that we must give an account of how we have taken care of that which God has given to us.

The main question comes to all of us—how can we be a "good steward"?

What does God require? Surely none of us want to rob God.

First, we must heed the teachings of Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." God gives us food, housing, clothing. He knows that we must have the necessities of life and he expects us to use part of our possessions for maintenance of life. Let us keep "things" in their right relationship with God.

Second, total-life commitment is commanded in the great commission, Matthew 28:19, 20. Also, Romans 12:1 and other related passages. This includes time, abilities and resources. We recognize in relation to money, God wants proportionate giving: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2).

Third, as a Christian has the proper attitude to "things" and gives proportionately, then there will be a systematic response to the leadership of the Holy Spirit to keep us from robbing God.

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Some people robbed God in Malachi's day and without doubt many today are robbing Him. God says this is a serious sin and brings punishment—"Ye are cursed with a curse." Likewise a wonderful promise of reward is given when we are "good stewards"—Bring ye all the tithes into the storehouse . . . prove me now herewith . . . If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Are we robbing God?

The writer is presently serving as Executive Director of the Commission on Stewardship and Finance for the denomination and also as Chairman of the Stewardship Commission, National Association of Evangelicals.

THE PARISH GRANT:

Five Years Later

David P. McBeth

It was five years ago that General Conference adopted a new and imaginative plan for the brotherhood to support its colleges, especially Messiah College. This plan has been so unique that other denominations have carefully looked at it to see what features can be useful to them. Since we have been in the program for this period of time, what has been the result?

In the next few paragraphs I will try to report to you the status of our efforts. If someone could meet with each church board or congregation to give this report it would be better. However, doing three of these a week plus the travel time would take nearly a year and the cost would be prohibitive. Even though this article is used to report to you, it is not intended to keep congregations from having someone explain the program if so desired.

The Parish Grant was developed out of a growing interest in having more Brethren in Christ college students attend Messiah College. Though not all college students will attend, it was felt that there were numerous students who could attend Messiah College if some additional incentives were given. It was also recognized that the church needed the benefits the college was able to share with the students. Then, too, it was observed that where a church puts its money, there a great amount of its interest is.

But it was at this point that several problems arose. For a portion of Brethren in Christ students, Messiah College was so far from their homes. Hence increased travel costs. Compared with some state institutions, the college fees were higher. In addition, as a small college, its course offerings were limited. (Part of the answer to that problem is to increase enrollment.) And then there was the very casual involvement with the college program on the part of some churches.

It was at this point the Parish Grant program was established. It provided tuition aid and some travel allowance. Each congregation was expected to become involved in financial support and approval of grant recipients from the local church. In the fall and winter

of 1966 and 1967 college representatives extensively contacted the churches to explain the program. Since then reports have been sent to pastors, congregations and conferences. A folder was prepared for wide distribution and other information about the college program has appeared regularly in the *Evangelical Visitor*. In addition, most regional conferences have Parish Grant Committees composed of college trustees and other persons.

What has been the result? The accompanying chart gives certain help-

ful data. The first several years the number of Brethren in Christ students increased markedly—even above that originally projected. Giving to the college also increased markedly, even though it did not reach the original goal of \$10 per member. Many students have attended Messiah College that may not otherwise have attended and many churches have become deeply involved in helping to make the college more useful to the life of the church.

There is one major problem. On the chart you will notice that the college has given out more in Parish Grants than it has received in offerings. This does not count the several other types of aid also given. How long can a non-profit organization continue such an operation and remain solvent?

Church boards and budget committees will need to take seriously their responsibility to assist generously this one facet of church life. The College welcomes further opportunity to discuss this with you.

	Year	Parish Grant	Other* B in C Grants	Total Grants Given	Parish Grant Contributions	Goals**
Allegheny	1967-68	12,300	1,700	14,000	12,098.53	34,330
	1968-69	14,800	2,883	17,683	15,531.90	34,780
	1969-70	17,300	5,220	22,520	15,097.41	35,560
	1970-71	17,300	2,790	20,090	18,820.87	36,270
	1971-72					36,910
		61,700	12,593	74,293	61,548.71	
Atlantic	1967-68	15,400	3,788	19,188	12,386.74	27,380
	1968-69	14,100	1,840	15,940	16,166.79	28,400
	1969-70	13,000	1,200	14,200	15,060.97	28,840
	1970-71	13,400	5,240	18,640	15,640.93	29,540
	1971-72					30,240
		55,900	12,068	67,968	59,255.43	
Canadian	1967-68	1,050	150	1,200	000	NCC†
	1968-69	2,900	550	3,450	000	NCC†
	1969-70	2,450	2,350	4,800	200.00	NCC†
	1970-71	1,300	2,000	3,300	100.00	NCC†
	1971-72					NCC†
		7,700	5,050	12,750	300.00	
Central	1967-68	6,525	900	7,425	3,794.73	10,500
	1968-69	5,875	1,401	7,276	4,972.52	11,160
	1969-70	6,350	1,655	8,005	5,529.97	11,210
	1970-71	5,350	1,525	6,875	4,772.61	11,500
	1971-72					11,680
		24,100	5,481	29,581	19,069.83	
Midwest	1967-68	4,850	300	5,150	1,442.17	4,660
	1968-69	4,425	700	5,125	2,187.79	4,650
	1969-70	4,350	500	4,850	1,834.12	4,730
	1970-71	3,325	000	3,325	2,529.49	4,880
	1971-72					4,770
		16,950	1,500	18,450	7,993.57	
Pacific	1967-68	5,700	700	6,400	205.00	9,060
	1968-69	5,300	1,100	6,400	305.00	9,070
	1969-70	6,600	1,130	7,730	1,257.21	9,200
	1970-71	4,900	1,630	6,530	1,002.33	9,260
	1971-72					9,400
		22,500	4,560	27,060	2,769.54††	

* Includes ministerial, missionary, VS and Canadian Aid

** \$10 per member

† Niagara Christian College

†† Add \$11,114.43 credited to Upland College Debt Retirement

The writer is Executive Director of Development for Messiah College.

Church News

MISSION MEMOS

Wendell and Faithe Zercher, Grantham, Pa., recently began a three-year assignment in the Congo under the Mennonite Central Committee's Teachers Abroad Program (TAP). MCC is a church relief and service agency with an international program.

After a year of French language study in Brussels, Belgium, the Zerchers will be teaching in the Congo. Wendell is a graduate of Messiah College with a B.A. in anthropology. His wife is also a graduate of Messiah with a B.A. in psychology.

Wendell is the son of Mr. and Mrs. Ray Zercher, Grantham, Pa., and Faithe is the daughter of Mrs. Esther Keller, Dallas Center, Iowa. He is a member of the Grantham Brethren in Christ Church and she is a member of the Dallas Center Brethren in Christ Church.

Mark and Lucille Charlton, Stevensville, Ont., recently began a three-year assignment in the Congo under the Mennonite Central Committee's Teachers Abroad Program (TAP).

For the first year, the Charltons will be in French language study in Brussels, Belgium. After that, they will be teaching in the Congo for two years. Mark is a graduate of Messiah College with a B.A. in history. His wife attended Messiah College and was graduated from the State University of New York at Buffalo with a B.A. in English.

Mark is the son of Mr. and Mrs. Hubert Charlton, Stevensville, and Lucille is the daughter of Mr. and Mrs. R. C. Bailey, Upland, Calif. Both are members of the Falls View Brethren in Christ Church, Niagara Falls, Ont.

General Fund—During this summer (June-August) giving toward the general fund was better than the same period last year. However, in September receipts were \$8,000 less than September 1970. Thus the advantage we had gained during the summer has been wiped out. As of September 30, general fund receipts totalled about \$219,000, or 50.96% of the budget.

Pastors will be receiving periodic reports on the status of the missions budget during November and December. As further background on the missions budget, you may request the pamphlet "Where Does All the Money Go?"

New Draft Law—After a lapse of nearly three months, the United States again has a law under which some of its citizens are conscripted for military service. For the first year since the early 1960's, the total number of draftees is expected to be under 100,000. This represents a call of about one in twenty eligible men.

New directives are expected very soon from the National Selective Service

headquarters. Christian Service Ministries office will communicate interpretive guidelines as soon as this information is released. A letter to pastors dated October 4 explains the "vulnerability" of men according to their age and lottery number. The C.S.M. office in Elizabethtown is available at any time for counselling in draft matters.

MESSIAH COLLEGE

Dr. Haas on Campus

Dr. J. Eugene Haas, well-known sociologist and alumnus of Messiah Junior College and Upland College, was guest speaker at Messiah College on October 4. He spoke to the student assembly on the topic, "A Sociologist Looks at Environmental Issues" and met with two classes in sociology.

Dr. Haas earned the Ph.D. degree from the University of Minnesota, taught at Ohio State University, and is presently Professor of Sociology in the Institute of Behavioral Science at the University of Colorado. He is the son of the late Emmanuel and Mrs. Rhoda C. Haas and is married to the former Mary Helen Kraybill of Grantham.

Enrollment Hits 800 Mark

The enrollment of students at Messiah College for the present semester moved steadily toward, arrived, then stopped at the record-breaking figure of 800. This is a total enrollment increase of 20.3% over last year. The male population grew slightly more than the female—25.5% compared with 16.4% increase. Of the 800 students, 55.75% (446) are women and 44.25% (354) are men. Brethren in Christ students comprise 27.5% of the total enrollment. The ten next highest denominations represented are United Methodist (112), Lutheran (48), Baptist (47), Independent (40), Mennonite (38), Presbyterian (36), Non-denominational (25), Primitive Methodist (24), Church of God (23), and United Church of Christ (21). In addition, thirty-eight more affiliations are reported.

Homecoming Weekend Observed

The annual Homecoming for alumni and friends of the College saw many returning to participate in a full program, including sports events, a student float parade, a buffet dinner, and a Homecoming Rally. Sunday events included a morning sermon by Dr. Robert Ives, pastor of the Grantham Church, open house on the dormitories, and the dedication of the Enos H. Hess Residence Hall.

ALLEGHENY CONFERENCE

The Iron Springs Church reports ten being baptized and twelve received into

church membership. Rev. Amos Kipe is the pastor.

The Jemison Valley Church was filled to capacity for the dedication service Sept. 12. One hundred and ten were present for the worship service in the morning and two hundred and twenty-eight for the afternoon. An offering of \$1,620 was received. Rev. Samuel Oldham is the pastor.

The Marlyn Avenue Church, Baltimore, Md., celebrated Tenth Anniversary Sunday Sept. 26 with Rev. Charles Rife as the speaker. Rev. LeRoy Walters, who was the first pastor of the church, conducted a week of revival preceding the anniversary observance. The present pastor is Rev. Hubert Stern.

The Pleasant View Church, of which Rev. John L. Bundy is the pastor, reports that on August 29 the Glen Schwartz family presented the needs of the African mission field in their services. A Hymn Sing was held Sept. 18 using local talent. The congregation is engaged in a time of special effort to reduce the church and parsonage debt. Pastor Bundy reports a total of \$2,071.82 received toward this debt retirement.

ATLANTIC CONFERENCE

Fourteen persons were received into the fellowship of the Cross Roads Church on September 26. The newly installed baptismal was dedicated and used for the first time at this special service.

The Manor Church held a baptismal service August 29 at which time nine were baptized. On September 26 ten were received into church membership.

A Missionary Conference and Farewell Service were held at the Pequea Church, Sept. 12. The special speakers were Eva Byer, recently returned from four years of service as director of the nurses training program at the Macha Hospital, and Rev. and Mrs. William Hoke, who had spent many years as missionaries in India. The occasion was also a farewell service for the Hokes as they prepared to return to India where they will be teaching in the seminary at Allahabad. Mrs. Hoke grew up in the Pequea Church. Rev. Wilmer Heisey, the executive director of our Board for Missions, led in the dedication service for the Hokes.

CANADIAN CONFERENCE

The Cheapside congregation, with Rev. Paul Nigh as pastor, shared in a baptismal service at the Ridgemount Church, Hamilton, Ontario, September 19. Nine persons were baptized from the Ridgemount congregation. Rev. John Schock is the pastor of this church.

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In Quatro Esquinas a family reads the Bible together in the "La Vida Abundante" Bible Study.

Family Bible Study

A twelve-week family Bible study was recently conducted among the people at Esquipulas and Arroyo. An elementary nurture-type of study was used, entitled "La Vida Abundante" (The Abundant Life). Families worked on the course in their homes during one evening each week—Tuesday night at Esquipulas and Wednesday night at Arroyo. Each following evening (Wednesdays and Thursdays) the Kellys met with the people to correct their week's lesson, and to answer any questions. Walter and Lynda also visited with the various families in their homes as they worked on the study course.

"We have had excellent response, and our people have taken great steps forward in the Christian faith. We praise God for the way some of them have really grown spiritually. Our priority in these months has been in the family, and God is blessing. On the other hand, we have some who have chosen the other way, and have fallen away. Yet in spite of this heartache we are inspired to see the growing burden the faithful have for their wayward brothers."

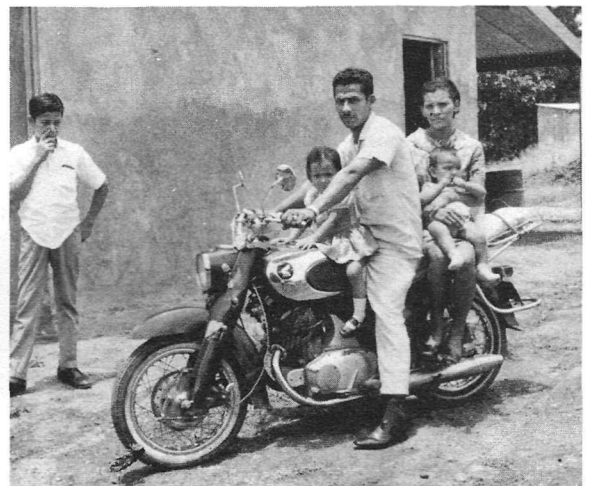
Congregational Development

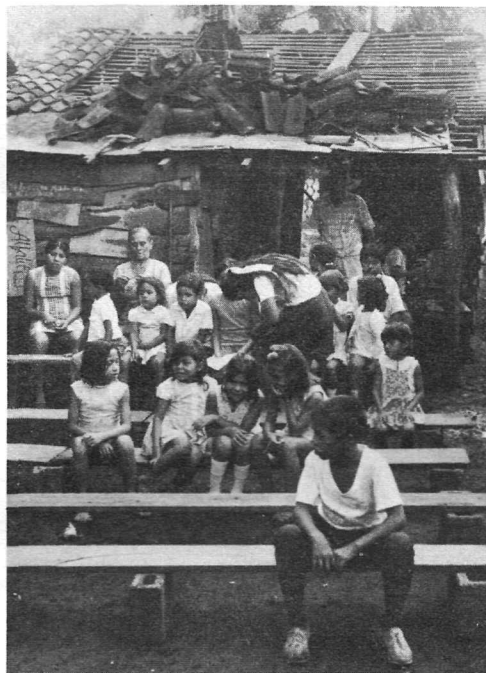
The second Brethren in Christ church building in Nicaragua is located in the village of Arroyo, about ten miles south of the capital city of Managua. Situated on a favorable lot, surrounded by banana trees, the church serves the predominantly rural community west of the National Highway (a main artery linking Managua with the trading town of Masaya and the city of Granada on Lake Nicaragua—both to the southeast). The Esquipulas church is over four miles away, on the east side of the National Highway.

Both congregations are fully paying for the monthly operating costs of electricity, water, cleaning supplies and Sunday school materials. In addition, they are beginning to assume some of the capital costs of the church property. Pray that the stewardship dynamic increases.

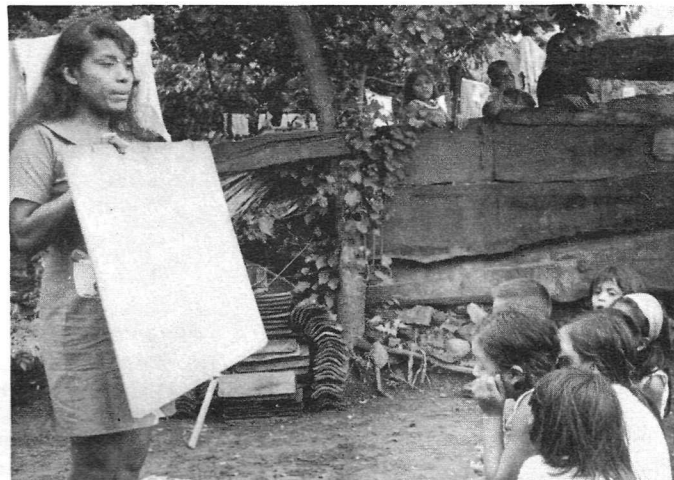
In September Walter Kelly and Charles Musser, together with two fellows from the church, climbed "up the mountain" to have a visit with a young man who desires baptism and church membership. He walks about 2½ hours to church every Sunday. "Enrique is really alive for Christ. He is superintendent of a coffee plantation—in charge of all the men. Because of rains we were unable to have service there, but had a good and profitable visit with him and others."

The Garcia family walks to the Arroyo church, while another family has a faster mode of travel. The building was dedicated in April 1971.





Progress at Schick



(ABOVE LEFT) Part of the group that gathers regularly at Schick.

(ABOVE RIGHT) Maria Altamirano helps to teach Sunday school at Schick. Sunday sessions have been held here since 1966.

(CENTER) Maria visiting a home in Schick. Two lots have been purchased for a new church in this community.

(BELOW) Two lots in the vacant space to the right of the road will give the church a 55' x 87' area for a building.

Vicaragua Notes

Since 1966, outdoor services have been held at Schick, a new community located on the outskirts of Managua. Many of the residents have recently moved into town from the country in search of work. While many of the people arrive with limited financial means, there is the potential for improving their economic position through urban employment.

The Sunday afternoon services generally average above 100 in attendance, and are held in the back yard of one of the homes. Church "furnishings" are limited to planks and concrete blocks.

Approval has been given by the Board for Missions for the purchase of two lots, totalling 55 by 87 feet, located about one and a half blocks from the present site of services. The two lots will provide ample space for the construction of a church auditorium and Sunday school rooms, with sufficient space for a pastor's home or possibly a clinic to be added at some future date if so desired.

No other evangelical churches are in the immediate area, which has over 450 homes in close proximity to the building site, with other residential areas nearby.



Homesick at Home

Sharon Weisser

Do missionaries ever get homesick? Have you ever wondered that? If you ever asked missionaries whether they get homesick, I imagine you got more than a simple "yes" or "no" answer. Almost all overseas missionaries have been homesick to some degree at one time or another. Sometimes it is just a fleeting thought of wishing to be home with loved ones celebrating a special family event or holiday. Or, it might be the other extreme of homesickness experienced by some, who are almost unable to eat because of the separation from family and friends. Fortunately, I have not known such severe homesickness, but I have often wished to join my friends and loved ones in America when I read about some of their activities.

On furlough at home in the States, I have discovered another kind of homesickness—a homesickness I didn't expect would bother me. Homesickness at home? Why? Because I've spent over five years in another home—a "second" home—and I miss it. Am I homesick for snakes? . . . the insects? . . . the struggle to learn another language? . . . the cultural differences and adjustments? . . . the long church services which are difficult to understand? . . . eating odd foods? Never!

But I do miss the challenge of the classroom with the Normans, Johns, and Kenneths whose lives I've touched . . . the joy of helping young people find Christ and seeing them mature in their Christian living . . . a struggle in someone's life turn into a victory . . . the close fellowship of working with other missionaries and nationals in spite of personality differences . . . the look of pleasure on the faces of African people when I've struggled through a talk in Ndebele—these experiences I miss! When I sit in the luxury of our wall-to-wall carpeted American society, I get homesick for concrete floors in Rhodesia.

No, I don't find it impossible to live in our American society—I enjoy it. I can easily eat the delicious meals made by loving hands. I am encouraged by the fellowship around the many tables and in living rooms. I enjoy talking together while washing dishes. But now and then, when I read a letter from Africa, hear a report of special things happening there, or see a picture again of someone I have helped or worked with, that same fleeting thought comes to me that I am missing something exciting. Perhaps this is the reason you often see missionaries clustering together, eager to learn news or to share news.

When I was young I was fascinated by the story of "A Man without a Country." To have no country to call home would be sad. I think missionaries, however, are people with two countries—people with two homes, each loved—caught between conflicting desires, wanting to be in two places at once.

I am happy at home in America. I love it here. The opportunities are great for Christians who care. I love Rhodesia, and I am happy there. The opportunities are

tremendous there as well. However, I know that in whichever place I live, the fleeting thoughts and moments of homesickness will come. I trust God to show me where He wants me to be, for if I had to depend on my personal feelings it would be impossible to choose either to stay or to go—since I get a little homesick for America when in Africa, and a little homesick for Africa when in America.

A Parable of Three Faithful Stewards 1971 Version

(Compare to Matthew 25:14-30)

14 For the kingdom of heaven is as a pastor, teaching stewardship to his flock, who called three of the children in the church, and delivered unto them money.

15 And unto each of them he gave one dollar, to invest and re-invest it, and multiply it.

16 One boy at first did not know what to do with his dollar. Then he decided to sell eggs at market. So he went and bought two and a half dozen eggs and sold them at a profit, and bought more.

17 The next boy waited until spring arrived, and planted a dollar's worth of onions. He took the money he got from selling the onions, and purchased and planted sugar peas.

18 The girl took her dollar and went and bought slice-down cookies and sold them. Then she began making homemade batter and baked and sold more cookies.

19 After a long time (about six months) the pastor of those children cometh, and reckoneth with them.

20 The first boy came and said, Pastor, thou deliverest unto me one dollar. I bought and sold eggs; behold, I have gained besides that one dollar \$33 more.

21 The second boy came and said, Pastor, thou deliverest unto me one dollar. I raised onions and sugar peas; behold, I have gained besides that one dollar \$12 more.

22 The girl came and said, Pastor, thou deliverest unto me also one dollar. I baked cookies; behold, I have gained besides that one dollar \$6.63 more.

23 And the pastor said unto them, Well done, thou good and faithful children. As we had planned, we will send the \$54.63 to the missions office for the work of world-wide missions.

Response from the Missions Office

It was good to receive the letters and earnings of these three industrious children. We would encourage others, including adults, to try a similar type of endeavor. ("Credit to whom credit is due": the children were Roxanne Hess, Johnny Kreider, and Douglas Slaymaker; the pastor: W. Dale Allison, Refton, Pa.).

While on the subject of the general fund for missions, we should point out that nine months of 1971 are past, while less than 51% of the budget has been received. This has been the pattern for years, so it is not too alarming. However, it does mean that the church must work and pray together if the budget is to be met by December 31.

Miss Weisser taught at the Wanezi Secondary School in Rhodesia prior to her furlough. She plans to return to the field after Christmas.

Pulpit and Pew

How to Kill the Holiness Message

J. R. Mitchell

As vehement as has been the opposition to the message of Christian holiness by its avowed enemies, it seems probable that the teaching has suffered far more at the hands of its confessed friends. That neither friends nor enemies have been able to destroy the biblical message is not due to their lack of effort, but to the inherent power of the message itself.

Briefly then, how can well-intentioned holiness preachers kill the message?

Perhaps the easiest way to nullify the holiness message is by identifying it with passing cultural or social patterns. It is a tragedy beyond words that many sincere people have identified this sublime truth with their own narrow, provincial concept of the Christian life. They have insisted upon "dating" or localizing the message by associating it with the spiritual mores of the area in which they live, or the prevailing prejudices of some dominant personality, or, alas, the vagaries of some self-appointed defender of the faith. It must be insisted that the message of the holy life belongs to no movement, knows no geographic boundaries, and is the defender of no political or cultural pattern.

Another way to kill the holiness message is by expressing it in "Canaanitish" language. No one can object to biblical terms, but much of the present generation is either too ignorant of the Bible to know what these terms mean or, what is more probably true, have nothing in their environmental background that makes such terms either intelligible or meaningful. "Crossing the Jordan," "the land of milk and honey," "chasing out the Amalekites"—these terms all have meaning to those who are familiar with traditional holiness teaching, but they mean little or nothing to space-age youth who are wondering how they can get through the day without compromising their Christian witness. If it be insisted that they be educated in such biblical terms, then let us at least be sure that we do not completely lose them while they are being instructed.

Dr. Mitchell is Superintendent of the Penn-Jersey District, The Wesleyan Church, and widely used as camp meeting and convention speaker.

Again the message can be killed by failure to relate it to today's situation. Brother preacher, many of our horse-and-buggy illustrations and our threadbare clichés might as well be dropped. For those of us over fifty this will not be easy, but it will be highly profitable, both for us, and for those to whom we minister. Fresh language is not a substitute for a fresh message, but it helps.

The present generation is not bothered with breaking clotheslines, or kicking cows, or even by flat tires. They do not relate to railroads, or steam engines, or "the old ship of Zion." They are not really interested in "dwelling under cloudless skies" nor do they hunger for "luscious fruits delectable that grow everywhere." They will be happy if no horrendous cloud of nuclear bombs breaks over their heads, and if they have enough to satisfy their hunger.

They know, as a former generation should have known, that these expressions may glimpse a passing phase of the Christian life, but that it is neither all of it, nor a good part of it. They know that the Christian life though wonderfully satisfying is at times grim, down-to-earth business, and what they are asking for is to find an inner resource that will help them to live a life of Christlikeness in the midst of a sex-crazed, hedonistic age. The answer they seek is given through the indwelling presence of the Holy Spirit—cleansing, reinforcing, guiding. They must be told that the eternal, yet contemporary, "Spirit" is meaningful in our present situation, and not merely to some mode of life that has long since vanished and will never return again.

If we are to be holy men and women in this present age, we are going to have to discover its secret amidst the frustrations and pressures of a fast-moving, revolutionary period. We must be reminded that this age is the vehicle of the Holy Spirit's work, and that the supreme demonstration of the fact that "Jesus Christ the same yesterday, and today, and for ever" is in His ability today to make men and women in His own image.

If this "holiness" message is to live we must insist that, however important an "experience" may be, it is but the beginning of a developing life and must

always lead to a vital relationship with Christ, through the Holy Spirit. To state without qualification that this experience will do "this" and "that" is to leave a multitude of souls in frustration and defeat, or what is worse, in a state of besieged insulation to any further revelation of the Spirit. Experience there must be, but it must never be an end in itself, nor a pattern by which to judge others. The plain truth is that an "experience of sanctification" does nothing lasting unless it is followed by disciplined living, contagious witnessing, and biblically related faith. It is relationship with the living Christ, through the Holy Spirit, that must be emphasized; then the Christian life will never be static but always growing and more satisfying.

There is probably no more effective way to destroy the holiness message than by leaving the impression (you don't have to explicitly state it) that a second trip to the altar will solve all, or most, of one's spiritual problems. Any intelligent Christian knows that there are areas of need in his life that can only be met by working them out in the laboratory of his own spirit, with the Bible before him and the Spirit within him. No one must interpret this to mean that the "altar" cannot have a meaningful place in the life of the seeking soul; it does mean that what transpires there in confession, commitment, and receptivity is what is truly important. It is the joyful response of the yielded soul that brings the divine response, not the coerced pressure of others.

Further to kill the message it is only necessary to build it around your own or another's experience, rather than the Word of God. Many of the aberrations that have beset the teachings of Christian holiness have come from seeking to build a doctrine on experience rather than to build a valid experience on New Testament doctrine. One can well question anyone who seeks to make his own experience, however sensational, the criterion of the Christian life. No emotional response that does not lead to a deeper love for Christ and our fellowman is a valid expression of the Spirit-filled life.

Which leads to a final observation. To kill the holiness message it is only necessary to so proclaim it that it leads to a subjective, introspective, analytical life. "Am I sanctified?" may be a legitimate New Testament question; what is not legitimate is the self-analysis that weakens the spirit, enervates the life, and stifles the glad expression of praise. The living tension between what we are and what we shall be is a fact with which every Christian must learn to live. The sanctified life then, must be

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Sunday School

How to Prepare

One day I heard my mother saying, "I don't know why Olive can't bake a good cake." And then she watched me. "My goodness, you have to be accurate. You can't measure out a cup of flour like that," she admonished severely as I carelessly dipped it without regard to "level-full."

Sometime you are going to be asked to teach a Sunday school class. Careful adherence to a formula may be the difference in "reaching" the class or going home with a weary, "Oh well, I'm just not a teacher." A poorly taught class is as unnecessary as a soggy cake, or anything else sloppily, carelessly done.

There are two reasons why the teacher must know how to teach. First, because he is God's workman and so must have God's approval just as any worker must have the approval of his employer. Second, because he must rightly divide the word of truth. The *New English Bible* says it this way: "Try to show yourself worthy of God's approval, as a laborer who need not be ashamed, driving a straight furrow, in your proclamation of the truth" (II Timothy 2:15). So the teacher is responsible to distinguish Bible lessons from some universally accepted standards today. For example, neither "forbearing one another," nor "in honor preferring one another" is popular in the common race for recognition or superiority.

The other day when I complimented a teacher on the Sunday school lesson he didn't say the usual "thank you." Instead he answered seriously, "When I got home I tried to think whether we had gotten out of the lesson what God expected of us." He had felt responsible for the alignment of the furrow.

The teacher's "straight furrow" will be the application of Biblical truths. It cannot be a spur-of-the-moment preparation. Neither can it be a person-to-person conversation, for the class will be made of diverse personalities, some sitting there in response to duty, others out of curiosity, but still others to

search for Bible meanings—and just as a molecule may consist of many elements, so does a plan for teaching the lesson.

An essential ingredient for successful teaching is prayer. And for this there is no chronological pattern. Prayer must be habitual. The teacher prays for understanding in developing the lesson,

and for guidance in delivering it. Then comes the time when he must stop praying for himself and pray for each class member. They have their problems too, down-to-earth concerns like having to borrow money to pay income tax, Mom's varicose veins, and the baby who won't be weaned from the pacifier.

A preacher once said, "Sunday school lessons should have as much preparation as sermons." Yet, a poorly organized Sunday school officer may approach you Sunday morning and say, "Will you take the junior class today? The regular teacher doesn't seem to be here." There are few emergencies that make this necessary.

As soon as you know, within the week you are going to teach, read the lesson. Give the mind a chance to work it over while you are at your daily tasks, physical or mental. Watch for anecdotal examples when you are teaching school, clerking in a store, adding figures, or making the baby's formula. Human interest items are as important in a Sunday school lesson as they are in a feature article.

A teacher was once asked where she got her examples. The answer was that she was always watchful for them. An anecdotal library tucked away in the mind is tantamount to life-saving when a foot-bridge is needed between teacher and pupil. And regardless of how

"good" you are there can be a breach, painful, and terrible long—several seconds long.

Then at least two or three days before Sunday, study your lesson in earnest. Make topical headings for quick reminders of important points. Go over them out loud. How do they sound? Are they pertinent, applicable, everydayish? Write large enough so that a mere glance will alert your mind.

For references, the teacher should have Bible verses at tongue-tip. Fumbling or inaccuracies are more disastrous by far than haphazardly measured cake shortening. An opportunity lost to bind the Bible to everyday living may never be regained.

During the class, informality in a polite way sets the mood for discussion. A teacher cannot be preachy. Instead,

a Sunday School Lesson

Olive Schneider

he guides the discussion. Hopefully, there is one. A class that will not talk is probably not interested, a discouragement for the weary teacher, but a challenge for the determined one.

Questions that lead to opinions and ideas stimulate conversation, but those asking for specific Biblical historic events or verses will embarrass sensitive people who don't know the answers. The teacher may have to supply these. Talking in a conversational manner encourages participation, but the best tool for activating responses is a genuine interest and respect for what the pupil says. Apply it to some point in the lesson even if it is out of context or you have to twist it about to make it fit. Using the topical outline will prevent far-afeld digression.

An innate Christian love for the class, asking God for understanding of the lesson and the members, studying and applying the lesson for a week before its presentation, exemplifying the lesson principles with the familiar or commonplace—all these should plow the furrow straight and deep.

And finally, the most successful teacher may find at the ringing of the bell that there is no time for a summary, only eager, half-finished sentences from persons quickened to the riches found in Bible study proffered by a teacher who is well prepared.

The writer, who is on the faculty of Baldwin-Wallace College, Berea, Ohio, is a member of the Bethel congregation, Merrill, Michigan.

TALK

about trouble:

What do you do with a student who insists on talking about Jesus Christ on public school grounds?

Dr. Robert Callahan, principal of Washington High School, Fremont, California, has faced a lot of problems. But this one was something else.

Richard H. Utt

refrain from further religious discussion on the school grounds until he could get an opinion from the Alameda County Counsel, Richard Moore. This time Steve consented.

Later Steve's pastor and his mother joined in a discussion with Dr. Callahan. As they talked over the religious liberty issue, they soon ran into semantic difficulties. Callahan accused Steve of preaching. No, said his pastor, "preaching is a one-way speech, whereas witnessing is a two-way conversation." Callahan countered that in this case Steve was instructing, which he had no right to do. And whether it was preaching, instructing, or what, Callahan wanted no more of it until the legal officer had spoken.

Doing His Duty

The news media picked up the story. "Boy Wants to Preach in School," one paper headlined. The Minyens' telephone began to ring as people called to give their moral support. To the dismay of the family, some of the callers were convinced that Washington High's administration must surely be a pocket of communism and godless atheism and wanted to march and demonstrate to embarrass the school administration.

The Minyens discouraged all such conduct. "Dr. Callahan is no atheist and was only doing his duty as he saw it," they said. "He may be mistaken, but we are not vengeful and we have no desire to battle with him. We are mainly interested in Steve's rights."

Seven hundred members of a nearby church held a meeting in support of the high school senior's "lonely step in behalf of his convictions." They collected six hundred signatures protesting the school district's action and sent them off to California's Governor Ronald Reagan. However, the governor's office referred the petitioners to their county office.

Three days later, County Counsel Richard Moore gave his opinion, supporting Steve Minyen's right to talk about Christ and religion on the school grounds. He is free not only to witness but to sermonize if he wants to, the ruling stated, so long as he does not interfere with the school's operation.

William Bolt, Fremont school district superintendent, called Moore's ruling a "wise decision" and promised that the district would abide by it.

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about God

Steve Minyen, a six-foot senior, had been witnessing to other students, usually one or two at a time, especially during the noon lunch hour: "You've tried so many things, why don't you try this? I've found Somebody wonderful, and I'd like to introduce you to my Friend, Jesus Christ. We all have faith in something—political systems, science, different beliefs. Why not have faith in Christ? I've found peace and contentment with God, and you'll find He will help you solve your problems too."

Most of the students listened respectfully. Some entered into discussion with Steve. A few heckled.

Steve began attracting larger crowds—twenty-five or thirty, and some say up to a hundred. Callahan thought this was going too far and called Steve to his office. While he waited, Steve began talking to a girl who also had an appointment with the principal. When Callahan opened the door he caught Steve in the act of telling the girl all about his favorite topic.

What is Witnessing?

"I'm going to have to ask you to stop preaching on school grounds," Callahan

told him. "The state education code prohibits the teaching of any sectarian or denominational religious doctrine, directly or indirectly, on a public school campus."

Steve felt he must answer, "No, sir." He explained that he was witnessing, not preaching, and that he was not at liberty to quit. An intimate part of his Christian belief, he added, is his obligation to tell others. "God is the most important factor in my life."

Callahan insisted that Steve stop talking about God until the school could get a legal ruling on it. Minyen would not agree, so the principal told him he was suspended. He ordered him to go home and return with one of his parents.

The next day Mrs. Minyen, herself a domestic science teacher in Washington's night school program, appeared with her son. The Minyens had consulted with their pastor, who agreed that Steve had the right to talk about God as he had always been taught to do. "Steve feels that God can help people in times of need and he wants to be a witness to that," Mrs. Minyen told the principal. But Callahan asked Steve to

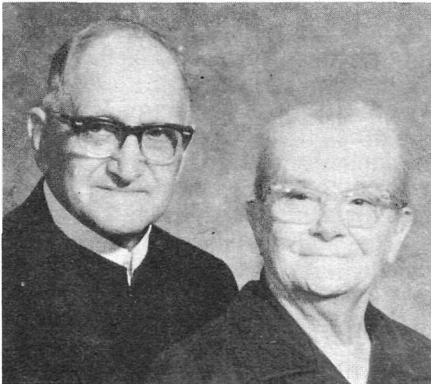
Church News

from page seven

CENTRAL CONFERENCE

Rev. and Mrs. Carl Stump celebrated their 50th wedding anniversary at the Union Grove Church, Sept. 5. For the past seven years they have pastored the Christian Union Church, near Garrett, Indiana. On July 25 they moved back to their farm home near Nappanee. They were married Sept. 10, 1921, by Bro. Stump's father, the late Bishop J. A. Stump. Brother Stump has been a minister for nearly 40 years, having served in the office of bishop for 24 years, and on the Home Mission Board for 26 years. He has served many years as an evangelist.

It was a significant anniversary in that their eight children were all present with their families with the exception of five members. The entire family now numbers 50. There are five sons: Harvey, Ray, Lowell Kenneth, Carl Owen and Leighton; three daughters: Mrs. Naomi Hertzler, Mrs. Mary Lou Sheets and Mrs. Doris Huber. Approximately 400 persons attended the open house for them at the Union Grove Church, Indiana.



BIRTHS

Bowman: Daryl Eugene, born Sept. 22 to Mr. and Mrs. J. Wilmer Bowman, Manor congregation.

Faust: Terry Wayne, born Sept. 19 to Mr. and Mrs. Leon Faust, Antrim congregation.

Kelly: Marion Jeanne, born Sept. 2 to Rev. and Mrs. Walter Kelly, Managua, Nicaragua.

Mongan: Charles Hubert, Jr., born Sept. 1 to Mr. and Mrs. Charles Mongan, Sr., Paramount congregation.

Shertzer: Beth Ann, born June 3 to Mr. and Mrs. Wilmer Shertzer, Pequea congregation.

Steffy: Eric Lynn, born Sept. 14 to Mr. and Mrs. Nelson Steffy, Lancaster congregation.

Wideman: Heather Honey, born Sept. 6 to Mr. and Mrs. Glen Wideman, Heise Hill congregation.

Ruble: Dennis Brian, born Sept. 22 to Mr. and Mrs. David Ruble, Dayton Church.

WEDDINGS

Baker-Mosebrook: Linda, daughter of Mr. and Mrs. Lester Mosebrook, and John Baker, June 19 in the Chino Church with Rev. James DeSpain officiating.

Brubaker-Book: Lila Book, Upland, Cal., and Benjamin F. Brubaker, Mansfield, Ohio, June 19 in the Upland Church with Bishop A. M. Climenhaga officiating, assisted by Rev. Elbert N. Smith.

Byler-Coyle: Peggy Ann Coyle, foster daughter of Mr. and Mrs. Mahlon Fry, Elizabethtown, Pa., and David Alvin, son of Mr. and Mrs. Alvin Byler, Nokesville, Va., Sept. 25 in the Cross Roads Church with Rev. Roy J. Peterman officiating assisted by Rev. Allon Dourte.

Kelly-Sawchyn: Robin Lee, daughter of Mr. and Mrs. Leonard Sawchyn, Richmond Hill, Ontario, and Mervyn Bruce, son of Mrs. Marion and the late George Kelly, Gormley, Ontario, Sept. 4 in St. Mary's Anglican Chapel, Richmond Hill, Ontario, with Rev. David Sproule officiating assisted by Bishop Alvin Winger, grandfather of the groom.

Murphy-Borns: Rebecca Anne, daughter of Mr. and Mrs. Paul Borns, Xenia, Ohio, and Michael V., son of Mr. and Mrs. Vance Murphy, Dayton, Ohio, Sept. 12 in the Phoneton Church with Rev. Elam Dohner officiating.

Musser-Van Dyke: Charlene, daughter of Mr. and Mrs. Bert Van Dyke, and Charles Sumner, son of Mr. and Mrs. Earl Musser, August 6 in the Chino Valley Reformed Church with Rev. Henry Landis officiating.

Pryor-Peck: Dianne, daughter of Mr. and Mrs. Melvin Peck, and Roy Lee, son of Mrs. Fern Pryor, both of Waynesboro, Pa., Sept. 12 in the Five Forks Church with Rev. James Esh officiating.

Settlemyre-Clagg: Catherine, daughter of Mr. and Mrs. J. J. Clagg, and Dean, son of Mr. and Mrs. Harold Settlemyre, Aug. 20 in the Chino Church with Rev. Charles Rickel officiating.

Sullivan-Myers: Rachel, daughter of Mrs. Levi Wingert and the late Earl Myers, and Donald, son of Samuel Sullivan and the late Goldie McNew, Sept. 11 at the Mt. Pleasant U. B. Church with Rev. Andrew Slagenweit officiating.

OBITUARIES

Campbell: Bailey W. Campbell, born Dec. 12, 1889, passed away Sept. 12, 1971, at his home in Clarence, N. Y., after a long illness. Surviving is one daughter, Betty, and one granddaughter. Funeral services were conducted from the Shepherd Funeral Home with Pastor

Richard Long officiating. Interment at the Elmlawn Cemetery.

Myers: Alvin M. Myers, age 65, Mechanicsburg, Pa., passed away May 18, 1971, after a period of illness and hospitalization. He was married to the former Ruth Cronk, who survives along with four sons: Alvin M., Jr., Levi, Joseph, and David; his mother; a sister; and 17 grandchildren. Services were held in the Mechanicsburg Church with Pastor Rupert W. Turman officiating assisted by Rev. E. H. Wenger. Interment was in the Mechanicsburg Cemetery.

Ruble: Mrs. Ruth Ruble, 62 years old of Ashland, Ohio, passed away July 27, 1971. She was the wife of George Ruble. Other survivors are a son and a daughter. Funeral services were conducted by Pastor Sam Hollingsworth. Burial was at Chestnut Grove Cemetery.

Winger: Freeman Winger was born October 19, 1916, and passed away August 22, 1971 in the Bertie Church while services were in progress. He is survived by his mother Mrs. Ethel Winger, his wife, Abigail, two daughters, Muriel and Betty. Funeral services were conducted from the Bertie Church with Rev. William Charlton in charge. Interment was in the Bertie Cemetery.

The Holiness Message

from page eleven

turned outward, not inward. It dare not luxuriate in its own moods while a suffering world is crying for acts of love and words of hope. Christian holiness must never be separated from the anguish of the oppressed or the hunger of the starving.

It is not less holiness teaching that we need, it is more, but that "holiness" must be related to the "whole" of life, socially, spiritually, racially, individually.

It must be made clear that the Holy Spirit is our eternal "contemporary" and that He is ceaselessly, tirelessly seeking to help us live a life of holiness and fruitfulness. He is not surprised by any twentieth-century innovation and He is not nonplussed by any new form of sin. The Holy Spirit is the creative Spirit building strength into every yielded soul. He is at home in the office, the classroom, the mine, the kitchen, and He haunts the skid rows, the prisons, and the never-never land of the drug addict, seeking to woo them to the Saviour of men.

Let us emphasize then the presence and power of the Holy Spirit. And let us never forget that He leads us straight to Christ and the souls of men.

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Evangelical Visitor

**LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.**

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third ($\frac{1}{3}$) of my possessions, and I give my children the remaining two-thirds ($\frac{2}{3}$).
I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.
As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.
When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third ($\frac{1}{3}$) of everything my wife possesses.
Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

THIRD ARTICLE

The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.
Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.
Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.
In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, _____ day of _____, 19____.
JOHN DOE (SEAL)

Read It and Weep

This is not a real will. But it does accurately tell what can happen when you do not have a correct legal Last Will and Testament drawn.

In advance of your appointment with legal counsel there are important things you will want to know. You may even desire a confidential conference with the Director of Stewardship or you can send for authoritative information in two booklets: "The Making of a Christian Will" and "A Guide to Making Your Will."

Please send me, without cost or obligation:

- ☐ "The Making of a Christian Will"
☐ "A Guide to Making Your Will"
☐ I am open for a conference with the Director of Stewardship when convenient.

Name _____

Address _____

City _____ State _____ Zip _____

BRETHREN IN CHRIST
Commission on Stewardship and Finance
548 N. Second Avenue
Upland, California 91786

The Contemporary Scene

Inmate Slain at Attica Planned Book On His "Return to God"

Santiago Santos, a 29-year-old inmate killed at Attica State Prison, had written his family that he was writing a book on his "return to God."

Funeral services for the young Puerto Rican were held at the Claremont Village Presbyterian Church, the Bronx, in which the Santos family is active.

The slain prisoner was sentenced in June 1970 upon conviction of burglary in the third degree. He had served seven months in 1967 for petty larceny and 10 months in 1968 for attempted grand larceny.

He was one of 30 inmates killed on Sept. 13 when police stormed Attica Prison to retake it from rebelling prisoners.

Tuesday "Sunday School" To Accommodate Community

The fall season has brought drastic changes to Greenwood Community Church, Greenwood, R. I., a Presbyterian congregation that is determined to make its services convenient to people it serves.

The church decided to move its Sunday worship service to a single session at 10 a.m. and the church school from 9:45 to 11:15 a.m. and also to Tuesday afternoon from 3:30 to 5 p.m.

The Tuesday classes for children in grades one through six are an attempt to reach out to parents who find Sunday attendance for their children difficult or impossible.

Prisoners Welcome Bible Studies—And Letters

More than 250 prisoners from correctional institutions in Canada and the United States are currently enrolled in the Home Bible Studies department of Mennonite Broadcasts, Inc.

Most of these prisoners are reached through prison chaplains or through local church pastors and laymen who send the names of interested prisoners to the Home Bible Studies department.

An additional 120 prisoners are enrolled in the Home Bible Studies program directed by Wilbur Hostetler at Mennonite Board of Missions, Elkhart, Ind.

Prisoners requesting special counseling and guidance are referred to Paul Roth, pastor and counselor for Home Bible Studies, who corresponds extensively with many prisoners. Whenever possible, students are referred to local pastors and laymen for follow-up.

"I would like to encourage more local churches to become involved in the rehabilitation of prisoners," says Roth. "Helping these persons reenter the mainstream of society should be the concern of each responsible citizen."

Catholic Bible Interest Soars In the Philippines

Dumbfounded Protestants in the Philippines, long used to official opposition to Bible study from the powerful Roman Catholic hierarchy, are looking on in amazement as Catholic priests are urging their people to study scriptures—sometimes even with Protestant evangelicals who have formed a movement here called "Christ the Only Way" in order to begin thousands of home Bible studies for lay people.

The new interest in the Bible is not only confined to a few local groups. In official publications, like the *Catholic Philippine Digest* articles are regularly appearing urging Catholics to study the Bible.

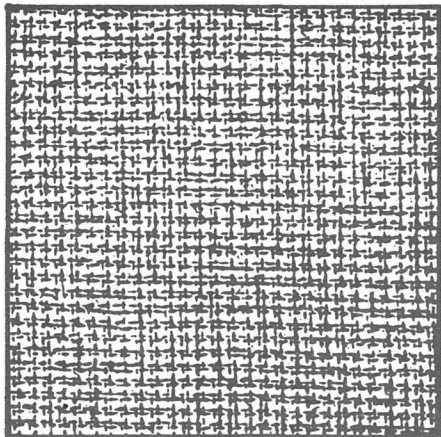
Congressmen Drive for School Prayers

Members of the House of Representatives have forced out of the Judiciary Committee a constitutional amendment which would allow nondenominational prayer in public schools.

Long bottled up in committee, the amendment will probably be voted on by the full House on November 8. The amendment would reverse Supreme Court rulings of 1962 and 1963 that banned organized school prayer as a violation of the First Amendment's guarantee of religious freedom.

The amendment reads as follows:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."



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